A U M

How much trouble he avoids who does not work to see what his neighbour says r does or thinks, but only to what he does himself, that it may be just and pure.
—MARCUS AURELIUS ANTONINUS.

THEOSOPHY

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SIGNS OF THE CYCLE

Social disparity

Strictly speaking, esoteric philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far that its forefathers or "Creators" were all divine beings—though of different classes or degrees of perfection in their hierarchy—men were nevertheless born on seven different centers of the continent of that period. Though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different.
—(*Secret Doctrine* II, 249).

. . . At the present time the seven races are mixed together, and representatives of all are in the many so-called races of men as classified by our present science.
—(*Ocean of Theosophy*, 1893, p. 128).

opportunity

IT has never been possible for an intelligent man to accept in literal faith "all men are created equal," as the Fathers averred. Neither they nor their successors have ever acted upon the supposition; mental inequity is one of the most glaring facts in nature. What they meant—for they were wise men—was that every man is entitled to equality of opportunity to demonstrate his true *locus* in the caste system of nature. Implicit in their words and explicit in their manner of going about American liberation, is the *noblesse oblige* of every man of capacity: the obligation to fend for his weaker brothers according to their worth and natures, to maintain open for them the gates of *opportunity*. That obligation has for the most part been translated in the minds of our corrupt but capable men into a license for exploitation; and even where *Buddhically*

perceived aright, has been *Manasically* perverted into mere vulgar charity or sentimental paternalism. In point of fact Egos so skandhically dwarfed that they cannot earn a happy living in *right work* are very, very few. That right work is to be had for so few of them is the shame and may be the doom of our men of minds more complete.

Let us turn to the article "Mental Differences and Future Society," by Dean Arland D. Weeks, of the North Dakota Agricultural College.[1] We are very luke-warm friends of the "intelligence test," which will throw in the discard an intelligent Oriental while letting through a mediocre Occidental; yet as applied to the units of a single race, it at least shows up *relative* differences very vividly. Dr. Weeks gives the following classification of the American people:

100,000,000 PERSONS		IQ
250,000	"Near" genius or genius	140- up
6,750,000	Very superior	120-140
13,000,000	Superior	110-120
30,000,000	High average	100-110
30,000,000	Low average	90-100
13,000,000	Dull	80- 90
6,000,000	Borderline	70- 80
750,000	Moron	50- 70
250,000	Imbecile and idiot	50-down

(Based on data from Sandiford).

The equal balancing of the classes above and below the average line—250,000 "near-geniuses" against an equal number of imbeciles, 6,750,000 "very superior" against the same number of border-line and moron—is so striking that one would expect scientists to see in it at once a fundamental law of human composition. Dr. Weeks does—rather dimly. To the Theosophist, the great number of high average intelligences, in view of the state of society and mankind in general, indicates either that the criterion of "superiority" is set much too low, or that the test does not catch *social*—that is to say, *buddhic,* intelligence at all. Probably, both are true; "in the country of the blind the one-eyed man is king;" and in point of fact some of our cleverest have hardly a trace of the type of intelligence which counts to the welfare of man, while many less intellectual men are philanthropic.

Buddhi + philanthropy

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[1] *Scientific Monthly*, February, 1931.

Dr. Weeks says that some feel depressed upon looking at this table, while a lawyer of his acquaintance expressed surprise at the great number of intelligent people. He thinks that the table shocks some because we "tend to idealize society." The Theosophist is free from that—his standards are too stern and his history portrays too many brighter ages.

When these fundamental inequities are burned into our consciousness, says Dr. Weeks, it will produce a revolution in our social thinking equal to that produced in other lines by the theory of evolution or the Copernican doctrine. He is emphatically right. What is more, those inequities are already thoroughly understood by the wrong kind of people—human vultures of great capacity and no compassion who largely rule our society in high and low places. Dr. Weeks recognises this.

> How swift the reaction to the new knowledge, witness the uncanny appropriation of a new province of low level suggestibility by propaganda. Until the fuller resources of gullibility had been probed by daring pioneers of popular psychology, no one claimed that you could get away with murder. The mind of the multitude has become a more real bonanza than in the days of Phineas Taylor Barnum, whose horrid estimate that a "sucker" is born every minute appears somewhat too low, by a rough calculation employing terms as informed as possible with the spirit of the great showman.

He goes on:

> Our attitude toward the foolish we shall change, even as we have changed our attitude toward the insane and the sociopath. We have somehow commonly felt righteous when denouncing "fools." The fools have had the awfullest time, and all without their fault; they have been fair game for ages . . . This is not the place to go into the harrowing tale of the social cannibalism that claimed the person of low IQ throughout the centuries, but the thought is ventured that the popular attitude towards the lower brackets of mentality has been no more justifiable scientifically than would be imprisonment on a charge of red hair or capital punishment for inheriting a Roman nose as a structural feature of one's own countenance . . . even the pulpit echoes scorn for the mentally deficient, whose handicap is as biologically reputable, no matter how inconvenient, as, at least, is the vermiform appendix. Ultimately the fact of mental range will be accepted with emotional equanimity, no matter what else happens.

He remarks upon some of the characteristics of the low grade mind; notably its tolerance of contradictions and failure to perceive obvious factors present in a situation. His intimation that the success of the "installment plan" is due to the prevalence of a mind which sees no absurdity in the idea of a road "downhill all the way there and back" will strike many a responsive chord. He omits to say—perhaps wisely—that much of the appeal of religion is based upon just that sort of acceptance.

> . . . in society afflicted with extensive moronism, Christianity and church membership are synonymous; no distinction is made between real and nominal wages; education and schooling are the same thing; agrarian and industrial feudalism, chattel and wage slavery go unsuspected of identities, while exactions for private profit and taxation for social purchasing arouse reversely suitable sentiments. . . Quack doctors and clerical pretenders ply their trades; sucker lists are compiled of interminable proportions; words rather than ideas count; political corruption and crime glorification obtain; silly notions win silly people in the rhythmic raids of fashion; there are: noise, jazz, speed, war and the man who would walk a mile for a brand.

The active evil and potential perils of the situation are well summarized:

> While such extremes and variety of intelligence have always been, outcomes under modern conditions must be awaited with interest. Knowledge increases the power of the dull, but multiplies disproportionately the resources of the superior; science means something directly to the lowly, but its gives unprecedented power to the gifted. As knowledge grows from more to more a wedge progressively separates the social fates of persons at different levels of native ability . . . Economic manipulation governed by relatively high intelligence can be more persistently and hopelessly oppressive than face-to-face imposition. The bigness and inscrutability of manipulative processes leave the lower mentalities badly off for self-help. Advanced technical education means additional leverage against the mentally less endowed. . .
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> How, let me ask, can the 30,000,000 IQ's first below 100 compete successfully with the 30,000,000 IQ's first above 100? How will the 13,000,000 dull, dull as God made them, fare in a struggle against the 13,000,000 superior? Picture the scene with 6,750,000 borderline folk and their associated morons pitted against 6,750,000 of the very superior. Last scene of all, 250,000 imbeciles and idiots in

every 100,000,000 of population as an antithesis to 250,000 of the brightest minds that ever flashed. . . Will not realization of the amount of moronic intelligence speed us on the way to paternalism? . . . Is not Mussolini perhaps a man who has peered into the sociological beyond, divining and capitalizing the truth of human differences? May not the great Russian experiment be soundly cognizant of the range of capacity? May not the political philosophy of the future be based squarely upon the recognition of the great mass of low level intelligence even as our early democracy was based upon the dogma of essential equality? . . .

The answer is indicated by various significant trends. The movement for old age pensions, the rise of the theory of high wages as a general economic benefit at a time of inefficient labor organization and of the "yellow dog labor contract," the assumption under President Hoover of superior-class responsibility for unemployment, the dole in England, the giganticism of life insurance, the plight of the farmers, who have failed to help themselves, the rise of large-scale philanthropy, the frequency of failures among small-business men, and the victorious chain store, do, taken together, attest to a tendency toward social reorganization on lines reflecting mental cast. . .

The role of the least capable citizens will be as heretofore that of assent, ratification, discontent, protestation, resolutions, mass meetings, jubilation, proud suffering and ostensible power, while less and less will actual self-government be realized. Technical management of the affairs of state must of course fall to those who are adept in law, engineering, administration and propaganda, whose work will be reacted to often with no greater aptness than that shown by the Romans who held emperors responsible for the weather . . . Nor can any one deny that it does not require the highest IQ to sense rottenness in the state of Denmark. Statesmen of paternalism and the administrators of commercial overlordship will have many a restless night—in fear of what the heathen in his blindness may do, mistakenly of course . . . Even with the diffusion not only of knowledge but of knowledge of economics and the state, a sort of learning out of which the poor might build weapons and defenses, the disparity in shrewdness and reasoning leaves the field open to advantages to those who rank highest in native ability.

Paternalism? We can only hope that the lower millions may have great leaders and that the classes who have mental power by birth will conceive of the state in terms inclusive

of the welfare of the mass, for the inequality of the brain cells is great.

Dr. Weeks' conclusion dovetails directly on to the Theosophical agenda, which calls for just the change in the ways of race thinking which will insure that attitude of mind on the part of those who "have mental power by birth."

The potentialities of the future are threefold. It must be the exploitation of the stupid by the clever, a growing tyranny and enslavement by subtle arts of propaganda and politico-economic charlatanry, which have already reached unconscionable proportions; it must be a rule of "enlightened self-interest," the powerful nourishing a satisfied and slumbrous majority in comfort, much as the farmer keeps his cattle fat, and for the same reason; or it must be the Theosophical *divine organization of mankind.*

The first alternative means ultimately—another *Terreur* and seas of blood filling our streets in an internecine warfare worse perhaps than the world has yet known. The second contains within itself the seeds of its own destruction. "Enlightened" self-interest inevitably tends downward and decays into ignorant selfishness. Moreover it is dishonest, leading the people by the nose under false pretenses. *"Finis coronat opus"* is as foul in politics as in religion; and one dishonesty roosting in the mind of a man will rot the rest of his mental content as much as will a bad apple ruin the whole barrel. We must not lead men by illusions, even for their own putative good. It is not necessary to delude them, if their real welfare is our object. For the mentally powerful to regard themselves as responsible for the rest; not to tyrannize, not to exploit, not to hold down, not to abuse, and also not to pamper, but always and everywhere to set the example of right, clean and abstemious living, of duty unremittingly performed, of spiritual self-discipline set ever ahead of material gain, of doors held always justly open that men of low caste may pass to high so far and so fast as they fit themselves therefor—this is the means.

"IF I JUST HAD MONEY!"

FOR all our pretensions and fine talk in regard to the worthlessness of physical wealth as compared with moral and spiritual riches, it is evident that we do not believe it. Everybody is trying to get money — Theosophical students included. The latter often affirm a philanthropic motive and tell how much they would do for Theosophy with their wealth, if they only had it. But the experience of half a century has shown that this also is talk — no more! The few who have finally succeeded in acquiring possessions have held on to them quite grimly, and have usually lost interest in Theosophical work in just about that proportion with which they have increased their interest in what money brings. There may be noble exceptions, but these merely go to prove the general rule. We say we want *knowledge* — yet every last student would already have it, if he pursued that end as assiduously and engrossedly as we pursue the elusive dollar that we pretend to scorn, for itself!

On every hand are positive evidences that mere wealth does not produce happiness. In its wake there do not flow those beneficences that we value: health, peace, altruism, moral courage and firmness, modesty and mildness, sincerity, goodness, respect for embodied life, and true self-reliance. One has only to glance at the daily newspapers to see that wealth breeds their opposites. Yet for all the compelling illustrations of the fact that crowd daily before our eyes, and come within the range of our immediate experience, we do not appear to grasp it. We think *we* would be "all right" rich, just as we are quite certain that we are in the main "all right," though poor. We believe that *we* are somehow "different" from the rest of humanity, our brothers and sisters of the race. If we just "had money" we would be *free!* By some mysterious and subtle magic the acquisition of physical possessions would sweep away those inhibitions which we feel in so many directions. And how we would glory in that wonderful feeling of well-being, freedom and power that would follow!

With such a mixture of actual motives hidden deep within ourselves is it any wonder that many students find the daily drama of their lives a partial tragedy? They are those who have definitely taken on the duty to make Theosophy a living power in their lives. They are responsible, because they have voluntarily placed themselves in a different position from those other irresponsible units of

the race who know no better. They have recognized, partially at least, the truth of the philosophy and its noble ethics, and have definitely placed themselves with the few who will stand on it and for it, in life as well as in speech.

They feel the effects that flow when one is inconsistent with himself. They are playing at occultism. For all the time the deep corrosion in the nature is going on that inevitably comes to the Disciple who is swayed by envy, by jealousy, irritation, fault-finding —by the failure to accept things as they are. In the personal lives of all these "things just seem not to work right." Ill-health dogs them, family troubles pursue them, loss of work frequently occurs, they are always and forever in trouble of some kind. Everybody, it appears, is always to blame—never themselves! Often it does seem so; for that deeply hidden feeling, the desire for wealth, which colors and qualifies all their feelings and all their motives, is so subtle that they do not even perceive it themselves.

The Masters have definitely gone on record that poverty is not "bad Karma." They have affirmed the opposite, in fact. The truth of this is easy enough to reason out. We all know what the general human tendencies are; we know also that we have them all, though some only in germ. Inhibited as we are by our circumstances and the necessity for dogged industry in order to meet our everyday responsibilities, many of these destructive tendencies have no field for development. We "can't afford" to do as we like, say what we like, cultivate our "likes." That is our good fortune. For meantime the very control that we are obliged to exercise and the work we are compelled to perform brings us increasing strength and growth of karmic stamina. When the wider field that easing circumstance opens before us some day perchance is ours to operate in, our acquired control of our "likes" from necessity will then serve us in good stead, enabling us to cultivate wisely and unselfishly that broadening field—whereas now it would but bring our ruin, and the ruin and degradation of many another karmically bound to us.

Meantime it will be prudent to remember that most of us are quite unlikely ever to become wealthy. We already have as many possessions as we ever will have. The question to ask, then, is: "What am I now doing with this?"

Are we making the most of it and the best of it? Are we as generous as we might be? Are we learning to operate our own little "business" of life as carefully and efficiently as if it were the largest "business" in life—which it is indeed, for us? It is the *only*

business—and our particular business. We have to cultivate our own field until it is at the peak of production, before we can reasonably expect to have larger fields, and fairer fields, and richer ones. All have *some* time, *some* ability, *some* money, *some* influence, *some* strength, *some* virtue, *some* reliability, *some* courage. These can be used to the limit in constructive ways, for the benefit of all —including ourselves. Thus they will thrive and grow.

The Great Souls down the ages have never placed any reliance upon money. They have used whatever there was to use—much or little—and used it constructively and unselfishly. Ever have they pointed out the undeniable advantages of decent poverty and the great and almost insuperable disadvantages of wealth to its possessor. Men do not grow strong on comfort, they say, and wealth produces softness—of the wrong kind! History buttresses this truth, if we need further support than the daily panorama of human life unrolls before our eyes.

Can we learn from observation, or must we go on grinding out the bitter lesson in the hard and grinding school of dear experience?

Reliance On the Law

I can understand right well the many things you have in mind to be provided for. In all things there is but one thing to be done, and that is, the best we can. Then await the event; meet one thing at a time, and as it comes. Thus we avoid attachment to results, and interject no interference with that law which works for good to those who love it.

We so desire personal assurance that all will be well with the personal self that we distrust ourselves and all others, if we do not get it; and all the time we know that we should rely upon the law that works for righteousness. What, then, is needed is a greater faith and confidence, a stronger courage.

—ROBERT CROSBIE.

STUDIES IN KARMA

II

The Dark Cycle

THERE are in the United States six to seven millions of workmen and others — even unto the ranks of capable leaders — "able to work, willing to work, unable to find work." Numbered with their kin, they mass to some twenty millions or more, subsisting upon fast vanishing savings; upon borrowings which will render them unable to escape poverty for years or for life; upon inadequate, hastily and hysterically organized charity which day by day saps the self-respect, the vigor, the hope of them all. Increasing numbers rely upon crime — and can we call truly "criminal" the man who robs to feed starving wife and child? Others avail themselves of mysterious sources of livelihood hardly to be guessed at; they are still in the land of the living for no visible cause.

Hardly less is stress in the ranks of the rich, the fortunate. The red specter of Communism stalks their bedsides at night; the hollow eyes of their loyal employees, turned off to shift for themselves, glare at them from the midnight darkness; in nightmare they clutch frantically at the running sands of their gold, dwindling under the incessant gnawing of rusting wheels, of taxes, of semi-forced expenditure of alms; their private fortunes gnawed by absurd extravagances assumed in more joyful times, and which they dare not resign, such being confession of fear and failure.

Cruel to remind the reader of the roseate optimism of a few months gone; of how the rulers of the land were set in place upon an undertaking of permanent and ever-increasing "prosperity"; of how "there was no other issue" in the balloting than that of "maintaining the highest standard of living in all history"; of how "please God we are in sight of the day when poverty will be abolished from America"; the days of a fatuous, arrogant, self-satisfaction, a callous indifference to the woes of other peoples — created largely by ourselves — such as never obtained before "in all history," so promptly followed by economic disaster unparalleled "in all history!"

And though the causes are as evident as the sun in heaven, our "authorities" repeat like parrots that "no one knows the cause of the business cycle." A short while ago they proclaimed loudly the knowing of causes and the ending of such cycles.

Yet some few are now found to agree promptly that the basic cause was a reckless selfishness. They will as promptly point out the quarters in which that selfishness exists. But as to why the iniquities of their competitors have produced such unprecedented results, they are in the dark still.

Initially with last century, the mind of the Western World, stirred by the impact of new Egos—the returning Atlanteans—was moved to regain "that knowledge which was its in former births." What was that knowledge? It was *power* and the lust of power; power to enslave Nature, to enslave man, to enjoy the megalomaniac sweep of will without responsibility. The Inner Will and its powers were seen *inverted* upon the great screen of Maya, the matter of the Universe; the idea of new powers for the manipulation of that matter dawned, and as triumph after triumph was achieved, each gave inspiration for a thousand others; invention grew like the Banyan tree, in geometrical ratio to its own progress. Immediately the lowly workers by hand were thrown into want by thousands, and there were grave disturbances. But economists pointed out that the needs of the machines themselves would create new occupations; and so it was. As the century passed on, a new vision dawned upon the lowly; the vision of indefinite gratification of desire, the vision of release from duty and labor; all by the will of the great God, the Machine.

Seizing upon this new vision, the exploiters of mankind began deliberately to stimulate the appetites of their victims; they invented new means of gratification, and machines to fill them, pouring into fat coffers the fruits of their pandering. Upon the huge mass of dull minds, moved only by desire, they worked great magic, until physical thrill, ostentation, change, ever-shifting variety, became the breath of life to the benighted masses—who should have been led to see the hollow treachery of the material, the quiet impregnable joys of inner reliance.

The time came when jaded appetites faded; factories regulated for ever-increasing production of vitiating uselessnesses, dependent for profit on maintaining the production unabated, found their outlets becoming clogged. The new philosophers had been right in one thing; the desires of man are indeed insatiable unless conquered by deliberate will. But the flesh is weak where the passion is willing; men began to turn in childish, pettish weariness from the toys they had loved; and so ominous signs of glut appeared in the channels of trade. Then it was represented to the recalci-

trants that a man by taking money from one pocket to put in another, waxed rich; that by buying freely he made his employers wealthy, who in turn could pay him still more wages. And many men of craft and will, equipped with devious arts, were sent out to labor directly upon the minds of men and women. And so stomachs already replete were forced still more full of indigestibles. The larder was stripped to buy glitter; the clothing of children grew thin that ostentation might wax thick.

The gullets of the people being choked with surplus, merchants turned themselves eagerly to the peoples of the world living in humble and simple labor of the hands; visions of ease they painted before their eyes also, stirring up in them too the insatiable Kama, inducing them to barter ease and food for trinkets, to exchange hard labor for ease-making machinery, the which created two motions of the body for one that went before. But our laws when offered the produce of field and forest in exchange forbade the free flow of commerce. Gold and naught else would they, gold, the metal of power, the wizard mineral of dominion. Shortly the foreigner came to the end of his purse, or pulled tight its strings in sullen resentment, the while many of ours starved for that which he had to barter. And so filled the last reservoirs of excess.

All this time the factory wheels spun unchecked to the inevitable end; when a machine was invented that displaced an hundred men, its product was not made an hundred-fold cheaper and more accessible. So increased the numbers finding no labor for their hands.

But gigantic profits inspired megalomaniac dreams; upon the basis of them, the master sold upon the exchanges shares in his business, with view to acquiring new powers of expansion, to gratifying new greeds. The people were inspired with dazzling visions of wealth without work, repose without responsibility; and the money yet remaining from the satisfaction of desire was flung upon the gambler's table. But at last it became apparent that the endurance of men had come to its limit; that they were sick of matter, stripped of money, destitute among playthings. It became visible to the wise that the heaping products of the factories were exchanging for money no longer, were piling to mildew in the storehouses. Men saw that the half of their spending was for things not needful, for satisfaction of false desire. The seen hollowness of things rang through their brains, giving vision of dearth of bread. What stores they had left, they clutched securely. And in proportion of goods produced beyond food, clothing, and shelter, factory lights

went dark upon the moment. Their men went unprovided into the streets, and the clamor of their tongues sent terror throughout the highways and byways, so that all others held their stores yet tighter. Thus owners of warehouses bursting with goods faced the mobs, who having squandered their money could not buy; or possessing money, were moved by terrors of the unknown to refrain, unrealizing that despite fearful clutchings, their resources must dribble forth as the sands of the hour-glass run to finality. In this manner, trickling across a century and the face of a world, originating in the dark nooks and crannies of the human heart, came the twisted streams of selfishness to join at last in a roaring river of human misery.

What will the end be?

Was It Prevision?

. . . It is simply knowledge and mathematically correct computations which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather on the eve of, a cataclysm, which her own cycle of racial *Karma has led her to.* The reliability of the information depends, of course, on the acceptation or rejection of the claim for a tremendous period of historical observation. Eastern Initiates maintain that they have preserved records of the racial development and of events of universal import ever since the beginning of the Fourth Race—that which preceded being traditional. Moreover, those who believe in Seership and Occult powers will have no difficulty in crediting the general character, at least, of the information given, even if traditional, once the latter is checked and corrected by the corroboration of clairvoyance and esoteric knowledge. But in the present case no such metaphysical belief is claimed as our chief dependence, but a proof is given on what, to every Occultist, is quite scientific evidence—the records preserved through the *Zodiac* for incalculable ages.—*S.D.,* 1888, I, pp. 646-47.

COMPASSION AND IMPERSONALITY

TO achieve the detachment of impersonality without becoming hard—that is the Path as narrow as a razor's edge which the aspirant must find and tread. It is difficult for some to understand how impersonality and compassion can be compatible. And yet each is the indispensable complement of the other. There can be neither true impersonality without compassion, nor any true compassion divorced from an impersonal attitude.

Without compassion, the sunlight of the Spirit, the soul languishes like a plant grown in the dark. However tall it stretches, urged by the passion for personal stature, its leaves are pallid: it puts forth no bloom, produces no fruit. A man without concern for others' weal or woe, however he may pride himself on his detachment, is not impersonal. He has but substituted one personality—his own—for the numerous personalities whose actions and reactions make up the background, grave or gay, of the lives of most of his less selfish brothers.

The centripetal force has its legitimate field of operation in the swing of the manifested universe back toward the center from which it evolved, and also in the ardent aspiration of the personality to its Parent-Source. Self-deceived is the unfortunate man who makes his personality the center, deliberately narrows his circle of interests to shut out other men, and proceeds from his false premises to their disastrous conclusions. For the centripetal force, like any other force in nature, is neither good nor bad in itself, taking its quality from its direction and aim. To invoke its powerful action with respect to any other center than the One Self or Its Ray in the heart of each is to court the annihilation of everything so centered, to risk the loss of individual immortality for the human soul itself.

The compassion of impersonalty is neither of the clumsy counterfeits, emotionalism and sentimentality, which but too often pass current among men for the true coin. It does not express itself in protestations, but manifests itself in steadiness and quiet strength. It involves the realization of community of interest with all men everywhere, a sincere sympathy with their endeavors, and the extension of encouragement to those it contacts to struggle on undaunted. Only impersonal compassion can fit a man to help in the right way. Without impersonality there can be no calm. Without it, one becomes involved in the objects of his affection or solici-

tude, with anxiety the inevitable result.

It is the rare individual with whom unsought personal advice does not rankle, who is not aroused by it to opposition and a temptation to contrary action, if not to the exhibition of the worst side of his nature. The puny defiance of a child is the premature expression of this tendency to resist personal advice and suggestions, which is part of the defensive fortifications of each soul. The short-sighted reformer deplores the fact that the objects of his zeal fail to adopt straightway his suggestions and decline to cut their lives to the pattern he sets. Why should they? Though they make mistakes for which they must suffer later, surely it is better they should do what seems best to them than that they should make themselves clay in however able hands, and so take a step in the direction of mediumship.

An impersonal presentation of the principles of action is all one may legitimately give another responsible being as a basis for his untrammeled decision. But if one's feelings are involved, if one is anxious that another individual shall heed and apply his statements in a particular way, that very anxiety will inevitably color his declaration of principles.

Impersonality is indispensable to the man whose aim it is to become what H. P. B. called herself, a window through which the light comes. Only clear glass transmits the light uncolored and undimmed. Personal interests and attachments—even the shadow of a wish to influence the free will of another—these refract or stain the pure white ray of truth, which alone can perfectly illumine that other's problems for him.

For this reason, among others, it is wise to direct attention to the impersonal Teachings, rather than to present our personal application of them to the problems of others, and to keep our feelings, our predilections and aversions, out of the matter, if we would benefit our fellow-men. The detachment and poise of impersonality, then, and the boundless compassion for all beings, the growth of which in us is the only safe gauge of our progress, are interdependent, and our power to engage in the true service of humanity will keep pace with their development.

THE THREE QUALITIES

JUST what are "the three qualities" to which there are so many references in the *Bhagavad-Gita?* In a footnote to the first verse of his rendition of the *Gita,* Mr. Judge points out that this poem may be regarded from other standpoints than the one from which it is usually considered—its intimate application to ourselves as aspirants to the Science of Devotion. What are the three qualities considered from the universal and cosmic standpoint? Turning to the *Theosophical Glossary,* we find, under the term *Trigunas* (the three qualities) the following: "The three divisions of the inherent qualities of differentiated matter, *i.e.,* of pure quiescence (*satva*), of activity and desire (*rajas*), of stagnation and decay (*tamas*). They correspond with Vishnu, Brahmâ and Shiva (See 'Trimurti')." The cosmic meaning of the three qualities is here plainly stated, as corresponding to Vishnu, the Preserver; Brahmâ, the Creator, and Shiva, the Destroyer. Preservation, creation (not in the theological sense, but formation from pre-existent material), and destruction for the purposes of reformation, are the triple processes of universal evolution. Turning in the Glossary to the word *Trimûrti,* we find the following:

> *Lit.,* "three faces," or "triple form"—the Trinity. In the modern Pantheon these three persons are Brahmâ, the creator, Vishnu, the preserver, and Shiva, the destroyer. . . . As the *Padma Purâna* has it: "In the beginning, the great Vishnu, desirous of creating the whole world, became threefold: creator, preserver, destroyer. In order to produce this world, the Supreme Spirit emanated from the right side of his body, himself, as Brahmâ; then, in order to preserve the universe, he produced from the left side of his body Vishnu; and in order to destroy the world he produced from the middle of his body the eternal Shiva. Some worship Brahmâ, some Vishnu, others Shiva; but Vishnu, one yet threefold, creates, preserves, and destroys, therefore let the pious make no difference between the three." The fact is, that all the three "persons" of the Trimûrti are simply the three qualificative *gunas* or attributes of the universe of differentiated Spirit-Matter, self-formative, self-preserving and self-destroying, for purposes of regeneration and perfectibility. This is the correct meaning; and it is shown in Brahmâ being made the personified embodiment of *Rajoguna,* the attribute or quality of activity, of desire for procreation, that desire owing to which the universe and everything in it is

called into being. Vishnu is the embodied *Sattvaguna,* that property of preservation arising from quietude and restful enjoyment, which characterizes the intermediate period between the full growth and the beginning of decay; while Shiva, being embodied *Tamaguna*—which is the attribute of stagnancy and final decay—becomes of course the destroyer. This is as highly philosophical under its mask of anthropomorphism, as it is unphilosophical and absurd to hold to and enforce on the world the dead letter of the original conception.

Can we relate the cosmic interpretation of the three *gunas* to their purely human treatment and application? "As above, so below," is an occult axiom of universal application. It is a fundamental concept in Theosophy that absolutely nothing is separate and unrelated. The various keys to the occult Kosmos are both interrelated and capable of supreme synthesis. Unless so synthesized by the Master-Key of Compassion (which is *no attribute,* but Alaya's very SELF), the seven or more keys mentioned in Theosophy soon degenerate into mere methods and means for the attainment of personal and individual power. Without the Master-Key, this power never gets beyond the three qualities, which, when considered separately, are characteristics of Matter alone. Power of this kind can never survive the manifested worlds, no matter how vast the period of manifestation. He who is content with the *fruits* of the Path of Liberation, referred to in the third fragment of the *Voice of the Silence,* has been caught up in what might be termed "transcendental materialism." These find the bliss of absorption for a veritable eternity in the bosom of primordial matter (the highest condition of *sattva*); for, from the point of view of the One Reality (*Sat*), even Nirvana is *Maya,* illusion, and hence, if deliberately chosen, cannot be more than sublimated existence in primeval or spirit-matter.

The first reference in the *Gita* to the three qualities is found in the second chapter:

> "The subject of the Vedas is the assemblage of the three qualities. Be thou free from the three qualities, O Arjuna! Be free from the 'pairs of opposites' and constant in the quality of Sattwa, free from worldly anxiety and the desire to preserve present possessions, self-centered and uncontrolled by objects of mind and sense."

Commenting upon this quotation, in his *Notes,* Mr. Judge states:

> It is evident at once that a higher sort of *Satwa* is referred to in the words "eternal truth." *Satwa* is the Sanscrit for

> *truth,* and is not qualified when its place among the three qualities is given, so that, when the disciple frees himself from this ordinary Satwa, he is to take refuge in its eternal counterpart. Further, the instruction is not to *renounce* truth or either of the other two qualities, but to remain free from the influence or binding force that any sort of quality has upon the human Ego . . . "*Satwa*"—truth—had to be taken to express the highest quality of any being who possesses them, and yet, when we begin to speak of the highest conceivable state in which attributes are absent, we still use the same word, only adding to it *eternal.*

In the definition quoted from the *Glossary,* the term Vishnu is likewise used as Mr. Judge explains *Satwa* is used. Vishnu is the eternal preserver, in which sense he is the same as Krishna, or the Supreme Spirit in Nature and in Man. Vishnu, as connected with Brahmâ and Shiva, is the aspect of preservation as it appears in the spheres of Being and Manifestation and as such is not to be separated from the other two. The admonition to rise above the three qualities is again stated in the seventh chapter:

> "Know also that the dispositions arising from the three qualities, *sattwa, rajas,* and *tamas,* are from me; they are in me, but I am not in them. The whole world, being deluded by these dispositions which are born of the three qualities, knoweth not me distinct from them, supreme, imperishable. For this my divine illusive power, acting through the natural qualities, is difficult to surmount, and those only can surmount it who have recourse to me alone."

In this quotation the two viewpoints from which we have been considering the three qualities, namely, the human and the cosmic, are seen as merging into and reinforcing one another. The three qualities cannot be overcome unless Arjuna, Man, has recourse to Krishna alone, Krishna there representing the Higher Self, and the Supreme Spirit, emanating the qualities but distinct from them.

The whole of the fourteenth chapter of the *Gita* is on "the three qualities" and from this chapter we extract the following:

> "He, O son of Pandu, who doth not hate these qualities —illumination, action, and delusion—when they appear, nor longeth for them when they disappear; who, like one who is of no party, sitteth as one unconcerned about the three qualities and undisturbed by them, who being persuaded that the qualities exist, is moved not by them; who is of equal mind in pain and pleasure, self-centered, to whom a lump of earth, a stone, or gold are as one; who is of equal mind with those

> who love or dislike, constant, the same whether blamed or praised; equally minded in honor and disgrace, and the same toward friendly or unfriendly side, engaging only in necessary actions, such an one hath surmounted the qualities."

Commenting on this in the *Notes,* Mr. Crosbie states:

> The highest path, and that which leads to emancipation, is "separation from the three qualities." Of course, there is in reality no separation possible in the ordinary sense of the word; "separation" here means non-identification. It is Ahankara, self-identifying attachment with the over-changing forms, conditions and relations of physical existence that makes the real "separation" and binds men to re-birth in a world, which they make one of infinitely more suffering than of joy."

The same idea is expressed in the description of the term *Trimûrti* in the Glossary:

> "Some worship Brahmâ, some Vishnu, others Shiva; but Vishnu, one yet three-fold, creates, preserves, and destroys, therefore let the pious make no difference between the three."

The qualities are interchangeable and equal, provided one has risen above them, and once they are seen as aspects of Unity. When one is immersed in the qualities and sees them as realities then he is caught in the web of illusion. Once Nature is viewed as Whole, there is neither superior nor inferior. The seventh Chapter *starts* with a consideration and comparison of the inferior and superior natures of Krishna. Everything outside of the Knower is classed as "inferior." Commenting on this in the *Notes,* Mr. Judge states:

> This "inferior nature" is only so, relatively. It is the phenomenal and transient which disappears into the superior at the end of a kalpa. It is that part of God, or of the Self, which chose to assume the phenomenal and transient position, but is, in essence, as great as the superior nature. The inferiority is only relative; as soon as objective material, and subjective spiritual, worlds appear, the first-named has to be denominated inferior to the other, because the spiritual, being the permanent base, it is in that sense superior: but as an absolute whole all is equal.

The origin of all evil, pain and suffering that ever existed, that now exists, and that ever will exist, is due to just this failure to view Life as an impartite whole, and so, equal. The continual destruction of all partial expressions is the supreme function of the

eternal Shiva. Hence Shiva is the great patron of all Yogis, or those who voluntarily sacrifice the partial and the personal for the Universal and the Impersonal. Says H.P.B. of Siva in *Glossary:*

> He is a god of the first order, and in his character of Destroyer higher than Vishnu, the Preserver, as he destroys only to regenerate on a higher plane. He is born as Rudra, the Kumâra, and is the patron of all the Yogis, being called, as such, Mahâ-Yogi, the *great ascetic.*

It is only when we live in the Subjective Whole that we can evaluate and rise superior to the objective differentiations *in,* not *of,* that Whole. This is true immortality,—the maintenance of our Spiritual Identity in every condition of matter, including that condition known as *Pralaya,* when all those who have identified themselves with the *gunas,* have been finally overcome by the weight of their illusions. This does not mean annihilation, but rather reabsorption in the One Reality, when only those remain awake who have overcome all the illusions of *Separative* existence. The others fall, in the words of *The Secret Doctrine* (II, 57, footnote), into that condition where they "slumber in unconscious inactivity between the manvantaras"—after which they will have another opportunity at conscious union with the Eternal Parent in the new period of Evolution.

OUR EARTH'S HUMANITY

Its Humanity develops fully only in the Fourth—our present Round. Up to this fourth Life-Cycle, it is referred to as "humanity" only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms during the first Round and through all human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races, MAN is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man.* This will be explained in Book II. During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Cholanic Host. Man tends to become *a* God and then—GOD, like every other atom in the Universe.—*S.D.* I, p. 159.

WAITING HARVEST

ABUNDANTLY have fertile fields yielded nourishment for physical man; but before seeds of Truth may find lodgment and bring harvest to his soul, he must break the crust of worldliness, and rake and harrow from his mental soil many false ideas. Often the heavy roller of Karmic strain and pressure is needed, also, to crush hard clods of incredulity and prejudice and pre-conceptions. All of this the kind Law provides—when the auspicious hour strikes, for it is innate Karmic stamina that brings individual opportunity.

The soil of the nature thus prepared, comes planting, along straight and clearly defined Lines of Soul growth—not mental merely. In the very Heart of Nature is but One Way, one natural order, and through it alone can the living essence of true Philosophy be transmitted. By the Custodians of Truth alone is it indicated where the pure seed is and how it can be planted with hope of increase.

As seed-corn must be well covered in the ground, so do basic conceptions of the Wisdom-Teaching need protection against thieving crows of doubt and fear. While germination is being effected by study and pondering, many a quick-growing personal vagary will require weeding out, lest it obstruct sprouting and growth of the good seed. Gentle rain of sacrifice is needed to keep soil moist and nourishing; and heart's sincere desire to help others must shed its sunny rays to quicken and vitalize. All of this fulfilled, there will be ample harvest—"in the progress of time."

Natures vary as to soil and climate; but general processes of growth and the sequence of unfoldment are identical with each. So for all there is of necessity a *time of waiting* for the harvest. Faith and resignation to the Law makes of this a holy period, when the brooding mystery of new life is sensed hovering over the field of consciousness. Yet, for many this stage palls and appals! Perhaps strenuous effort, in study, service, and self-watchfulness, has been maintained; but mental and intellectual seeds have not grown into *realization*—have not drawn out their diviner counterparts from the heart. There is yet no spontaneous up-springing of inner knowledge; though firm conviction is its nearest approach. Sometimes comes the disposition to bewail a barren field, when only patience is needed to detect the promise of future productiveness. Comes too the pain, instead of joy, of thinking others' fields more fruitful than

our own. Each in his own good time and season. Slower growth may indicate deeper rootage!

The Westerner thinks rapidly and learns quickly, but tends to superficiality. He desires immedate results. He hurries everything, even agriculture—to the detriment of produce. "Hurry" in spiritual matters can but act as hindrance. The Soul does not respond to personal "push". A man can not be a "hustler" in affairs of the Inner Life, though he must needs be diligent. What if those now laboring to disseminate true ideas of Deity, Law, and Being should not gain *realization* for many lifetimes? There is tangible gain in proffering the ready help of Theosophy to solve problems and alleviate mental suffering. There is continuous gain, just so long as *efforts to learn and promulgate are continued.* A long, long step ahead is taken when we "bank" on the Doctrine's truth and practicality! But always abides the encouragement of Masters and Their Messengers and Agents in the world, Themselves living testimony to the possibility of ultimate self-knowledge—nay, to its *surety* for all who will work for others' sake and wait for their own harvest. Where the golden grain of Truth is pledged to a needy world, there is the only effective Soul cultivation.

The mystic Law of Compensation decrees that only what is *given* is retained. He who cultivates his power to be seen of men has naught to give and naught to keep. Growth forced under the unremitting moonlight of ambition is false, though its leaves may appear lush and rustle loudly in the fickle winds of acclaim. On all such fields, biting frosts of harvest-time reveal but empty husks; the sweet sap of altruism has leaked away through stalks ruptured by the heat of vanity.

Sure safeguard against such tragic loss lies in the advice of Robert Crosbie, who, throughout the long cycles of his husbandry, planted and garnered only that others might have abundantly. Said he: "Make up your mind to continue as you are for one hundred lives, if necessary, *and continue.*" Accordingly, let us faithfully labor and cheerfully wait.

HOW TO REMEMBER

"In order to make minds think, I sometimes point out that we know what has been and will be by what is now. We observe the law and sequence of years, seasons and elements; this is knowledge, and lies outside of memory or prevision. In the same way we know reincarnation to be a fact without having any memory in the brain of this body. Some, however, do remember, that memory coming by the study and application of a true philosophy of life. The reasonableness precedes the realization. We know the infinitude of numbers but cannot demonstrate that knowledge."

—R. C.

SINCE the teachings of Theosophy were first put forth students the world over have been busy asking and answering questions about reincarnation. All questions apparently give way to this one standard form of query, "Why do I not remember my past lives?" It becomes more and more evident that a firmer attitude in regard to this question is in order. There are, of course, good reasons why we do not remember the incidents and episodes of previous periods of existence—reasons which have been repeatedly given out by teachers and students and will be given out again in ceaseless repetition. But the method of H. P. B. and all other great teachers is to take what is found existing in the minds of men—if their ideas are fundamentally true—and build upon that foundation by clarifying and explaining. By dwelling too much upon the reasons for failure to remember details, we may overlook to impress the fact that each being possesses a form of what may be called memory—a memory even presently operative, and that each being *is* memory incarnate.

Suppose, then, we ask an inquirer to assume that he has lived before, basing his assumption on the known continuity of causes and effects and his own relation to them. We thus place him in the position of being able to examine all his experiences in the light of reincarnation, observing certain facts as corroborative of the theory and others as furnishing logical conclusions in further support thereof. We do "remember," but we often fail to *realize* the continuity of our relationships. Let one consider the occurrences, great and small, of any twenty-four hour period and try to find causes for all of them that could only have been set up since the time of birth into the forms now occupied. The result of a carefully made

examination will show that while each effect may be traced to a cause, known or assumed, each cause is in its turn the effect of a previous cause. Where did this chain of cause and effect begin and at what period of time did we commence relations with it? With our present limitations the task of finding the definite answer to that question is well-nigh hopeless; nevertheless, as we make the effort we convince ourselves of the underlying fact—reincarnation.

How, then, do we "remember"? In various ways—in almost every way. The members of a family remember by uniting as a family in order to work out together the effects of causes that were set up together. The members of a business partnership remember in the act of joining for the purpose of carrying on certain work together. The Theosophist remembers in the act of seeking association with other students and working with them. The man who moves from an established location into "new" fields demonstrates his memory by the contacts he makes and the actions he performs in company with his "new" associates, and the more readily he is assimilated into his surroundings the clearer the memory. The man who breaks away from customs, traditions or companions and becomes "queer" in the eyes of his neighbors may be remembering the danger of continued contact with limiting ideas. Our real memory—self-knowledge—is at work when we evaluate "chance" acquaintances—"I think I am going to like this man," or, "Better not trust this fellow."

Now, a distinction must be made between "real" memory and merely personal memory. Memory, and its derivatives or synonyms, is usually associated with *events* past in point of time. Thus, when we ask, "Why do I not *remember* my past lives?" we really mean why do we not see the whole panorama of the events of our past life. Yet, our real life was never in events, but in our realization of their meaning. Our use of the word "Remember" places a limitation upon ourselves. It is to be realized that we cannot possibly remember anything that we ever *were* for the very good reason that we never *were* anything. "I am not that which was, I am not that which will be, I am that which always *is*." Reincarnation does not mean that we become new creatures with each change of embodiment, but the expressions of many students seem to indicate this mistaken idea.

We also need to recognize the fact that we can never learn what we are without at the same time learning what every other being is. If I am that which always is, so are you likewise. And this in the wise ordering of the scheme of things, is why we all learn to-

gether. Without going into the mathematics and statistics of the Theosophical teachings (any student who cares to may dig these out from the Secret Doctrine and other writings of H. P. B. and Wm. Q. Judge) let it be said that at this period in the true history of the human race it is probable that every ego connected with this globe has contacted every other ego, be the contacts brief as a passing glance or continuing through many incarnations. This means that we, with the assistance of our friends and our enemies, have built up our characters, have made for ourselves the positions we occupy in the family, the community, the nation and the race, have earned the condition of mind, body or estate we now possess. It also means that we have been acted upon by all kingdoms and forces of nature and we have acted in, through and upon all kingdoms of nature. By means of thoughts entertained and actions carried on we have evolved through various stages, and in the process of evolution have been accompanied all along by our fellow beings likewise undergoing experience—for their benefit as well as ours, each needing the assistance of the others to continue the journey. As we have acquired Self-consciousnes, in its various degrees, we have increasingly assumed responsibility for the effects of our thoughts and acts, and, perhaps, are now looking forward to the assumption of greater responsibility for the good of all beings. For, we must some day realize that which we are beginning to glimpse—we are karma.

But why are we held back from this realization and what must we do to attain it? The "why" may be answered by referring to that ignorance and indifference which is the result of priestcraft. Our thoughts have been directed *outside,* to an impossible, illogical personal god, and even though we may think we have broken away from crude beliefs, their effects are still with us and will be until we recognize that God is within us—that we *are* God—and proclaim that fact in every detail of thought and action. Then, "*Realization* comes through the constant dwelling upon the thing to be realized."

It is helpful to devise our own formulas for the better realization of the continuity of existence and experience. Suppose we say, of any happening, good or bad, for instance:

"This is just what I desired. I may not remember how or when I worked to bring this about but I know I did or it could not under law have happened to me." We can strengthen the idea of continued relationships by saying mentally when introduced to an apparent stranger, "I am glad to meet you *again,*" resolving—if

we believe it to be a renewed contact—to make it count for good. We may say of cause and effect that the effect is wrapped up in and is not succedent to the cause, and thus dwelling upon the idea learn to establish our own relation to both cause and effect. It is possible for us to do this. At some point in our evolution we must do this. In fact, this is one of the ways through which memory of past lives begins to dawn.

OLD CITIES

According to Indian legend, Phoenix, Arizona, was built over a lost city. This was verified when a recent excavation unearthed a four-story masonry building on 19th Street, where skeletons and pottery were also discovered.

The teaching of Theosophy is that most, if not all, important cities are built over ancient ruins. Most human events of this day are strongly conditioned, when not actually determined, by the mass of causation piled up through millions of years past. Psychomental forces generated by the action of millions of minds are rather permanently attached to all such sites. When the civilization vanishes these forces survive, even though geological ages pass during which the place lies fallow of mankind. When the pioneers of a new race pass that way, they are unconsciously influenced; and if of a mind to settle, they act accordingly. In fact there is no other rational explanation of the founding of great cities on terrain such as possessed by many. Where are the traces of such cities in these cases? Multiple towns in the Orient are too well known even to excite comment. No signs have been found in the cases of New York and San Francisco; and in Los Angeles traces of Amerind occupation dating a few thousands years back only. On the other hand, the latest oil strike, fifteen miles westward of Los Angeles, revealed the existence of a former mountain thousands of feet high whose peak is now under still other thousands of feet of earth. Room for many lost cities there!

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YOUTH-COMPANIONS' FORUM

HOW is it possible for Masters to prognosticate events, if men have free will and can set other causes in motion, so that these events may not "come off"?

Anyone with a knowledge of past history can prognosticate that certain causes will lead to certain results. The moral degeneration that overtook the Roman Empire lead inevitably to its downfall, and those who see similar degeneration among modern nations can reasonably prognosticate similar decay of the nation. Men have free will, it is true, but choosing consistently in selfish direction and beyond a certain point will lead to certain inevitable results—results far from desirable if you have profited from past experiences and read the signs of the times. The Masters see these signs and whither they are leading, but they are forced to sadly watch the working of Law when the people ignorantly go forward to harvest the results of their own actions:

> The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along the mighty tide, can only modify and direct some of its minor currents. (*The Ocean of Theosophy*, page 5).

If the soul makes its impress even upon the physical body, how does it happen that such great criminals as the Borgias should have had such beautiful bodies?

Karma works out on different planes—the physical, mental, and astral. It is quite possible to develop on one of those planes to the detriment of the others. Evidently the Borgias had certain beneficent Karma in store for them along the line of physical attractiveness, but it was coupled with moral and spiritual retrogression. They did not put their beautiful bodies to any good use, and that line of Karma being expended they will have to meet the results of their wickedness without good physical Karma to help them out. The misuse of their attractions will be paid for, with interest. The physical plane is the lowest, mental and psychical Karma working down to that plane as a last result; so, doubtless, the Borgia egos will not always continue to have beautiful bodies. Some people ought to take notice that beautiful bodies do not necessarily imply spiritual and mental quality.

(*a*) *Apollonius, Simon Magus and Ammonius Saccas, according to the records, all performed miracles. Apollonius is said to have raised a young girl from the dead. Could H. P. B. do things like that?*

There are many things, such as levitation and the passing of solid objects through solid objects, which seem miraculous to us but which are perfectly in accord with law—albeit laws of which we in our present stage of evolution are ignorant. H. P. B. the Messenger and Teacher, could perform things which seem phenomenal to us. She had higher powers, but she never exploited them. Mr. Judge, her trusted friend, said that he was permitted to watch an exhibition of many acts far more wonderful than those shown to the general public, but H. P. B. performed some acts in public only to prove her point that there are unexplained powers latent in man which may by right living be developed. However, these powers if forced unnaturally will lead to the destruction of the developer. If H. P. B. had performed all of which she was capable she would have been worshipped as a god by some and persecuted as a devil by others, so she had to be judicious in her exhibitions.

(*b*) Miracles, in the accepted meaning of the term, are not admitted by Theosophy. The wonders known to us as "miracles" are brought about by a knowledge of laws of which most men are ignorant. To attempt to measure, by the miraculous achievements recorded, the powers of H. P. B. as compared to the powers of the adepts mentioned, is futile. Not only is it futile, but it is needless, for throughout the teaching runs the statement that occult or psychic powers are enirely secondary to spiritual knowledge and devotion. Powers come naturally to those who are confirmed in spiritual knowledge and just because they have not been used in a sensational way is no reason for us to believe that they do not exist. When we think of the vast scope of *The Secret Doctrine,* and of the tremendous effect it has had on the race mind, we realize that it exhibits occult power to an extent beyond our present comprehension. The coming of H. P. B. marked the intersection of three great cycles and her importance looms far above the incidental performance of so-called "miracles," although these, indeed, must have had a purpose in connection with her mission.

The Indians bring rain with dances and ceremonies. What is the explanation?

First we must bear in mind that there are two opposite poles in man—the passive and active. Also, there are semi-intelligent forces

in nature called elementals, which are invisible to the physical man, yet operate continually to bring about the common phenomena which we see about us every day. The *Ocean of Theosophy,* pages 151-2, calls attention to

> the existence in the astral light of beings not using bodies like ours, but not human in their nature, having powers, faculties, and a sort of consciousness of their own; these include the elemental forces or nature sprites divided into many degrees, and which have to do with every operation of Nature and every motion of the mind of man.

One who understands the laws which operate to produce rain, winds, etc., and who knows the nature of these elements, by an act of the will, with knowledge, will command these beings, to do and bring about the necessary effect. On the other hand, there are men who know that such elementals exist, but who have no knowledge of the laws of nature. Desiring power, they contact these elementals and become enslaved by them. Those who have the knowledge of nature's laws and use it beneficently are called Adepts, Mahatmas; the others, those who enslave themselves by selfish use are Black Adepts.

Geometry In Nature

. . . Nature geometrizes universally in all her manifestations. There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature. That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form—as we are taught in Occult physics, which thus seems to have anticipated the discovery of the "Conservation of matter" by a considerable time.—*S.D.* I, p. 97.

CLEAR APPREHENSION

MEN either act on knowledge — or they do not. This is a universe of Karma, or action, and the sum-total of each man's existence is the sum-total of his actions of all kinds. How much of this existence is wheat and how much chaff — to the reincarnating Ego? How much goes to strengthen character, and how much is merely added to the previously existing sum-total of tendencies brought over as a liability and not an asset from former lives; to be carried forward for eradication in the next or some other succeeding life on earth?

Three kinds of results are said to accrue from every action of every man — wished for, unwished for, and mixed. It requires but the slightest observation to see for one's self that this aphorism of Pantanjali is profoundly true. And then? Unless perceived truths are at once acted upon, they turn to error and falsehood in the mind, as undigested food becomes a poison. The whole nature of man must be used, and used wisely, or we shall continue to be tripped and upset by the unanticipated and mixed results of our conduct of the business of living, so that we close out our earthly career more in debt to Nature than when we were born. In this respect Theosophists are engaged upon a more perilous adventure than any other men.

Our nature — our character and tendencies — is a whole, a composite but indissoluble whole; is but a replica in process of great Nature, and as inseparable from that mighty Whole as the different principles of the living man are inseparable from each other. Unity in diversity is the law of Life, as diversity in unity is the law of the Individual evolution, whereby the One becomes incarnate in the Many. The principles of Nature cannot be separated without *pralaya* as the immediate consequence; the principles of man cannot be separated without death, the individual pralaya, ensuing as the instant consequence. If we starve one principle or set of principles, if we live in a portion of our nature and not in the whole, then we are not living: we are dying a prolonged death. And this lingering death is what we call "life." It is what is called, when related to manifestation as a whole, or great Nature, *nitya pralaya,* the constant dissolution or change of constituent particles (not "principles") which goes on everywhere in every being. It is the reaction of Life as a whole to the actions of all forms of life, the reaction which keeps the universe and man in being despite all

disturbances of equilibrium — until the final day of reckoning, which we call death as related to the being, and which is named *prakritika pralaya* when applied to "Brahma's Life," the life of the universe. Then everything that exists is resolved into the primal element, to be remodeled at the end of that longer Night — as the after-death states of man are the prelude to the remodeling of another life on earth.

Is there no other death or dissolution than this, for man and the universe — to be resolved into the primal element, thence to come forth for further "remodeling?" If so, then Eternity itself is but a ceaseless passing from one cycle of imperfection to another, varied only by equal cycles of unconsciousness. Better by far no existence at all than such a concept of Nature's "unconscious purposiveness;" than such an aimless and "fortuitous concurrence of atoms" into the living, sensitive organism called man.

Yet are not our lives for the most part lived upon just that actual basis? How could any man for long remain a "striver for Perfection" in a universe given over to the tendency to repeat imperfections? Is not our daily mode and method of living, of thought and will and feeling, a daily practical denial of the philosophy of Theosophy, of its efficacy as a basis for the evolution of the perfected being — the *Mahatma*? Is our daily life, our "personal existence," a thing apart from our Egoic life and being? If so, have we a "clear apprehension" of the fundamental propositions of the *Secret Doctrine*?

Rather let us consider the nature of that death or pralaya called in ancient treatises the *atyantika pralaya*. The books say well (*S. D.* I, 371) that this kind of "death" does not concern the Worlds or the Universe, "but only the individualities of some people; it is thus individual pralaya or NIRVANA." It is that very death spoken of by old Plotinus:

> "The Soul is bound to the body by a conversion to the corporeal passions; and is again liberated by becoming impassive to the body.
>
> "That which Nature binds, Nature also dissolves; and that which the Soul binds, the soul likewise dissolves. Nature, indeed, bound the body to the Soul; but the Soul binds herself to the body. Nature, therefore, liberates the body from the Soul; but the Soul liberates herself from the body.
>
> "Hence there is a two-fold death; the one, indeed, universally known, in which the body is liberated from the Soul; but the other, peculiar to philosophers, in which the Soul is liberated from the body. Nor does the one entirely follow the other."

Here is philosophy for apprehension and application. The

Masters have written: *"The body is dead to us."* Do They mean merely the physical shell, or do They mean that larger body which we call our "personality" and which is in practice our conception of Self? Are we to go on living in the four lower principles of Nature and of our nature as if they were the whole? Those who so live are but *Kama-rupas* incarnate. What, in sober fact, makes our life *real* to us here? Is it our body or the Soul, our lower principles or our higher? Upon the clear apprehension of Theosophy as the philosophy of Perfection, not of imperfection, must our application and our destiny depend.

Theosophists do not merely encounter life's experience with increased and increasing intensity—inevitable because they are of their own motion struggling to swim against the general current of the race mind. Before they cross the line they must face what every sailor faces on the physical sea—the doldrums. This is worse in many respects than sailing against adverse tides and winds and currents, or even the great storms that sweep the sea of human life. The wise sailor knows how to utilize the most opposing forces to further his own progress on his voyage; so the Theosophist learns to utilize the energies of his own lower principles from the channel of self-indulgence to the servce of his higher nature, and so to the service of mankind.

But the doldrums is that dead center where opposing forces are neutralized and so the student finds himself in that deceptive calm where his energies become dormant, while he is awake. This is that "dead centre" which each must overcome, alone and unaided, or his faculties will become numbed, passive, inert, and he will sink into "Quietism—that utter paralysis of the soul," as one of the Masters has characterized it. What "clear apprehension" will enable the student to Self-energize at this critical and crucial moment? It is Duty—the sense of responsibility. *"Duty alone will lead to the goal."* It is the line—between personal and impersonal self-energization.

WHAT IS PROGRESS?

THE common idea of progress is advance made along material lines. The present age is considered a progressive one by the so-called cultured classes, and even by the masses. The leaders in the various fields of human activity call this, the Golden Age; and they boast that the present is by far the superior of any age of either the immediate or the remote past. They point with pride to the achievements of science in the conquest of physical nature, the only nature acknowledged or considered important. They call to our attention that never before did humanity possess that freedom—religious, political and individual—which it now enjoys. They exult over the attainment of such industrial efficiency through labor-saving devices that any catastrophes resulting from the lack of material sustenance are now considered things of the past.

Through a strange, ostrich-like blindness, the upholders of the wonders of this era do not see the ever-deepening shadow inseparable from all this vaunted progress. Their blindness is caused by the denial of Man's inherent divinity. In the light of this divinity, it is seen that the conquest of physical nature has been at the expense of the spiritual side of life; that religious, political and personal freedom have brought no real liberation, but have only intensified man's enslavement to institutions, creeds, parties and customs. And what have labor-saving machines accomplished? Have they given man leisure to cultivate the things of the spirit? Certainly not. They are among the causes assigned for overproduction on the one hand and unemployment on the other. Unemployment, of course, is not that kind of leisure which men wish for; nor is that kind of liberty which the present and the past centuries have given us the liberation which is the aim of Theosophy all through the Ages.

If we listen to the proponents of the glory of these times, one would imagine that our age is *sui generis,* and that absolutely nothing like it was ever known before. Only in a minor sense is this true, as the cycles repeat themselves ever on an ascending spiral. Hence there is always a relative progress made in the various *yugas* in their cyclic movement onward. Thus the present *Kali Yuga* or Iron Age is probably an improvement upon the corresponding Dark Age in the days of the Fourth Race or the Atlantean Civilization. The *essential* features of *Kali Yuga*—

selfishness, materialism and intellectualism—keep ever repeating themselves, producing that very blackness which gives the age its name. The Ancient Sages, knowing the Law of cyclic repetition, were able to predict this era in such uncanny detail that the description with slight changes might have been penned by some present day critic. The following is from the *Secret Doctrine,* I, 377 and 378:

> As the "*Satya-yuga*" is always the first in the series of the four ages or Yugas, so the Kali ever comes the last. The *Kali yuga* reigns now supreme in India, and it seems to coincide with that of the Western age. Anyhow, it is curious to see how prophetic in almost all things was the writer of Vishnu Purâna when foretelling to Maitreya some of the dark influences and sins of this Kali Yug. For after saying that the "barbarians" will be masters of the banks of the Indus, of Chandrabhaga and Kasmera, he adds:
>
> "There will be contemporary monarchs, reigning over the earth — kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects, and *be intent upon the wives of others;* they will be of unlimited power, their lives will be short, their desires insatiable. . . . People of various countries intermingling with them, will follow their example; and the barbarians being powerful (in India) in the patronage of the princes, while purer tribes are neglected, the people will perish (or, as the Commentator has it, 'The Mlechchas will be in the centre and the Aryas in the end.') Wealth and piety will decrease until the world will be wholly depraved. Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. . . . *External types will be the only distinction of the several orders of life;* . . . a man if rich will be reputed pure; dishonesty (*anyaya*) will be the universal means of subsistence, weakness the cause of dependence, menace and presumption will be substituted for learning; liberality will be devotion; mutual assent, marriage; fine clothes, dignity. He who is the strongest will reign; the people, unable to bear the heavy burthen, *Khara bhara* (the load of taxes) will take refuge among the valleys. . . Thus, in the Kali age will decay constantly proceed, until the human race approaches its annihilation (*pralaya*). . . . When the close of the Kali age shall be nigh, a portion of that

divine being which exists, of its own spiritual nature . . . shall descend on Earth . . . (*Kalki Avatar*) endowed with the eight superhuman faculties. . . . He will re-establish righteousness on earth, and the minds of those who live at the end of Kali Yuga shall be awakened and become as pellucid as crystal. The men who are thus changed . . . *shall be the seeds of human beings,* and shall give birth to a race who shall follow the laws of the Krita age, the age of purity. As it is said, 'When the sun and moon and the lunar asterism Tishya and the planet Jupiter are in one mansion, the Krita (or Satya) age shall return.' "

". . . Two persons, Devapi, of the race of Kuru and Moru, of the family of Ikshwaku, continue alive throughout the four ages, residing at Kalapa. They will return hither in the beginning of the Krita age. . . . Moru the son of Sighru through the power of Yoga is still living . . . and will be the restorer of the Kshattriya race of the Solar Dynasty." (*Vayu Purâna,* Vol. III, *p.* 197).

Whether right or wrong with regard to the latter prophecy, the *blessings* of Kali Yuga are well described, and fit in admirably even with that which one sees and hears in Europe and other civilized and Christian lands in full XIXth, and at the dawn of the XXth century of our great era of ENLIGHTENMENT.

Even the remedies and 'isms formulated by iconoclasts and by well-meaning radical reformers, are but cyclic repetitions of similiar proposals made in corresponding ages of the pre-historic past, in other *mahayugas* of other "Days of Brahma." The Sages of the Archaic Ages, having records going back millions of years, are able to appraise these systems and proposed systems at their real valuation. In the light afforded by the vistas of past civilizations, whose very memories do not exist for ordinary history, these Sages know that the return of the Golden Age does not depend on social, political, economic or religious formulas. Nothing of an external nature is of any value.

Where is the true method of inviting a return of the Golden Age to be found? The answer is—within oneself. It is, of course, to be found in the Philosophy of Theosophy and in the *whole* of it, provided the student understands the intimate relationship between the philosophy and himself; but if this relationship is not understood, then the philosophy cannot rise beyond the plane of intellect and speculation. It is then like a tree which, incapable of bearing either foliage or fruit, affords neither refreshment nor sustenance to the weary traveler.

All this dependence upon something external for the removal of difficulties and the establishment of harmony, Theosophy traces to its origin—the extra-cosmic God idea. It is this idea which is the parent of a heterogeneous brood possessing nothing in common except frantic grasping for an *external* hope of some kind in order to reach the Real. No true progress, either individual or collective can ever be made by such means. Let mankind substitute an *intracosmic* Deity in place of the outside God; then, the dark brood of creeds, castes, systems and 'isms, having nothing to sustain them, will die a natural and painless death. It is only then that the beginning of true progress will be made and the much wished-for Golden Age ushered in. Progress will then be measured in spiritual values, and such values being universal and of the essence of harmony, are accompanied by no such shadow as marks advance along purely materialistic and selfish lines. It is for this that the Theosophical Movement exists in the world, and upon the success of which alone rests the hope of the world for final deliverance from thraldom, now the common lot of those nations and individuals comprising this civilization.

FROM THE TAO TEH KING

. . . He who practices Tao in his person shows that his teh (virtue) is real. The family that practices it shows that their teh is abounding. The township that practices it shows that their teh is enduring. The state that practices it shows that their teh is prolific. The empire that practices it reveals that teh is universal. Thereby one person becomes a test of other persons, one family of other families, one town of other towns, one county of other counties, and one empire of all empires. How do I know that this test is universal? By this same Tao.

ON THE LOOKOUT

Mr. Manchester Boddy, a journalist, has written an item for this Department. True, he did not know that it was for "Lookout," but forgiving this slight oversight, we reproduce it verbatim, from the *Illustrated News* of Los Angeles, sub-heads and all, merely italicizing for obvious reasons the concluding words:

> The most significant feature of the current news is the report that two-thirds of the nations of the world are controlled absolutely by armed forces. The list is impressive. It includes Russia, Spain, France, Italy, practically all of the troublesome Balkan states, most of the South American countries, and many others. Jotaro Yamamoto, Japanese leader, makes the statement in his recent book that Japan is spending greater sums on armament than any other civilized power on earth.
>
> According to many observers, Europe is nearer war today than at any other time since 1918.
>
> Certainly the present generation knows what war means. Even war profiteers have learned to their sorrow that war doesn't pay in the long run. Ever since the last war the entire world has been chanting the words "nobody wins, everybody loses." Yet war clouds continue to gather.
>
> SEEDS OF WAR ARE PLANTED BY ALL OF US.
>
> Fortunes have been spent for essays treating on the causes and cures of war. At one time 860 peace societies flourished in the United States alone, and every luncheon club and every society had its own "peace" committee dedicated to the work of encouraging international friendship and discouraging thoughts of war. Yet, man appears about ready to do over again the same things he has been doing since the dawn of time. (If time ever had a dawn.) He is about to go to war.
>
> Wars do not just "happen." Neither are they arranged, ordered, or plotted. *Wars grow from war seed.* While it is convenient and popular to maintain the absurd theory that war seeds are planted exclusively by a gang of rogues who hope to profit by war, the truth is *they are planted by all of us, without exception.*
>
> FEARING DEATH, MAN ORGANIZES FOR WAR.
>
> In point of fact, the seeds of war, taken one by one, are as innocent and inconspicuous as an individual grain of dust. Collected together and under certain conditions both are capable of terrific explosions. So long as hatred, envy, am-

bition, love of money, jealousy, craving for self-expression, are inherent in man, wars will occur. For the seeds of war come from these.

The very fact that this conclusion creates within us a feeling of hopelessness and dismay is the best evidence that it is true. We fear pain, death, and even the prospect of having physical comforts taken from us. Hence, we organize for war.

If the world is again plunged into war, that race, or nation, will win whose religion teaches that physical death is mere transition and that one's spirit lives on and on forever, inhabiting temporary physical bodies.

SCATTERING DROPS BEFORE THE MONSOON

Of all the countries which one associates least with earthquakes, Great Britain and her neighbors on the Continent are that.

On June 7, 1931, however, heavy shocks were felt not only in Great Britain but in France, Norway, and Belgium, after an almost immemorial quietude. The fact is that a great sub-race of the Fifth Root Race has passed its climacteric on these lands, and its course is henceforth toward the sunset. Not rapidly, of course, as human affairs go; these races are not to end for 16,000 years yet. But end they must; and it is significant that the very lands affected by the quake are for the most part those which will be first to go. They will go by a long series of major and minor catastrophes, bringing about alterations in elevations and coast-lines for the most part unnoticed except as the generations go by. Occasionally there will be great subsidences, major disasters, destructions of cities. The Dark Age lasted only a millenium. There is time for the entire civilization of Europe to vanish and be reconstituted many times over, ere her races themselves vanish from the face of the earth. The future history of Europe for centuries yet is, we think, a case of "palaver set." She is not so much generating new Karma as working out—in many cases intensifying—the old bad causes. Earnest and devoted European Theosophists can still do wonders by influencing the minds of their races. It is the crucial time for a continent hanging dangerously on the balance between a general continental peace and a new war from which it is unlikely her civilization would again arise except in future times and from ashes complete. Seismological cataclysms are slight compared with those mental and moral ones which cause them.

An Interesting Study in Logic

The Pacific Company Digest, a financial periodical, which for the most part takes a calm and impartial view of world affairs, expresses some of the disasters of international selfishness thus:

> The most pressing international problems are war debts, tariff barriers, armament, and a unified policy among capitalistic countries concerning Russia. The countries which are obligated to pay reparations are confronted with the problem of creating in the face of prohibitive tariff barriers international credits with which to make these payments. The world decline in commodity prices has proportionately increased the burden of such payments. Tariffs all over the world have been successively raised to a point where they are strangling international trade. Increasing expenditures on armament have resulted in oppressive taxes in every country, as well as in creating international distrust and ill-will which are so harmful to trade. Russia is becoming an important factor in international commerce. The success of its "Five Year Plan" holds a threat not only to international trade relationships but to the very structure of society in capitalistic countries.

The Russian (Bug)-Bear

Turning to a statement on a previous page of the same periodical, we find the following:

> Russia took an important part in the activity of the Commission, and proposed an "Economic Non-Aggression Pact" which amounted to an agreement by the Nations not to sell products in foreign markets at prices lower than in domestic markets.

If, then, the Russian plan holds a threat to international trade relationships, whose fault will it be? The remedy for Russian "dumping" is evidently in the hands of her competitors, placed there by herself. If they refuse to use it, why will that be? The need of a scapegoat to bear off their own sins of omission and commission from before the sight of their angered and disgusted people? As a matter of fact, Russia asks in regard to wheat export, the most pertinent of her trade problems, to be allowed to export up to the amount sent out before the war, at present being up to only half that mark. As wheat export is practically her only road to the rehabilitation of the country from disaster brought on by Czarist folly as much as by the civil war; and as her exports would under normal conditions have increased immensely by now, there

seems nothing unreasonable in the demand. In point of fact, after studying over some of the methods by which Russia extracts labor from an unwilling population, one is inclined to think that her Government is considerably fairer to the capitalistic world than to her own sufferers whom she proposes to relieve.

The Pacific Company Digest remarks that "there seems to be no unanimity of opinion regarding world economics and little honest desire on the part of any group to compromise." Certainly this is true of every national trade group except Russia. We do not know whether it is true of Russia or not. No one has taken any chances on trying out her intentions, though the distrust is hardly logical. We know the caliber and quality of European diplomacy in general. Russia might prove to be honest; being different in many things, she might also be in this.

More Perfidy

The machinations of the Soviet Government against the peace of the established order appear to be incessant and incorrigible. Only a short time since, the Russian representatives nearly wrecked a disarmament conference with the naive suggestion that perhaps after all the best solution of the disarmament problem was in actual and physical fact to disarm instead of talking about it. They even went so far as to state that they themselves would travel *pari passu* with the other Powers on that road just as far as the latter wanted to go. This awkward incident was hushed up with some difficulty.

But the end of iniquity was not yet. At Geneva on May 18, 1931, Litvinoff, representing the Soviet Government which has been so liberally accused of "dumping" goods upon the world for the destruction of its economic system—her exports having now reached a maximum of one-half what they were under the Czar—"invited the capitalistic world to join the soviet government in a multilateral treaty of economic non-aggression."

This, in its way as preposterous and perfidious as the former proposition, was called a "startling proposal" by the reporter; which of course it was. It was evidently an evil attempt to force the Western delegates to either admit the harmlessness of Russian exports by ignoring the chance at curtailing them; or to admit that Russia after all could not be as bad as she had been painted, if she be willing to forego tactics which have suppositiously given her such an economic advantage, and have set the press in most countries—especially in America—in a terrified turmoil.

Fortunately, the American delegates, sternly alive to the necessity of rebuffing Russia at all costs, set their faces against the idea at once. Just how they will justify themselves to the American farmer, poverty-stricken under a load of surplus wheat for whose disposal the only hope is just some such partition of markets, remains to be seen.

Litvinoff stated that it was the Russian wish to get along with the rest of the world in peaceable cooperation rather than in strife. Something especially dark and devious must have been behind this! It is only America and England, self-ignited Lights of the World, who really mean such things when they say them!

A Jehovistic Jest

There is on foot at present quite a re-examination of the various translations of the Old and New Testaments of the Christian Bible, resulting in many surprises; some of them disconcerting to religion and all of them gratifying to the Theosophist. To spend time on any detailed analysis of them would be lengthy, but two errors unearthed by Dr. James R. Kaye, who is about to issue an edition called the "New Analytical Bible," are too deliciously humorous to pass by.

That gem of "Christian Resignation" so often quoted from Job as follows:

"Though He slay me, yet will I trust in him," actually reads·

"Behold, He will slay me, I have no hope."

Turning to the New Testament, we find that the passage:

"Search the Scriptures, for in them ye think ye have eternal life," really should read:

"Ye search the Scriptures, because in them ye think ye have eternal life."

Of Interest to Mothers

During the operation of the Infancy and Maternity Act, 1921 to 1929, child mortality from intestinal troubles was cut down from 14.8 to 7.4 per 1000 births. According to the Children's Bureau, dispatches released May 20, 1931, *this was due to getting mothers to nurse their children in the natural way.* In other words, *half these children had been literally killed by the selfishness and indifference of their mothers.*

The infant death rate is still far too high, as is that of mothers. The fact that we have more doctors per capita of population than

any other country, and that nearly all of them show an insistent itch to interfere as much as possible with Nature, ought to show where the trouble largely lies. This remarkable result from simple "back-to-nature" methods ought to clinch the matter. It ought also to expose completely the myth kept afoot by the power of biological laboratories, to the effect that the great recent decrease in child deaths is due to the "beneficent" work of serums and vaccines. There is now plentiful evidence that such methods, regardless of immediate effectiveness, sedulously and effectively sow the seeds for future and worse diseases, particularly cancer, to be harvested during all the future years of life.

Theosophists hope, with good reason, that by intelligently and industriously living up to their philosophy, they will furnish homes into which Egos of high character and intelligence—who are badly needed for the future of the Movement—will be drawn for reincarnation. Theosophy being preeminently the philosophy of Nature, there is no reason why these Egos should not have powerful bodies as well as powerful souls.

A Sinister Current

In a previous issue, we commented upon the proposed admission to citizenship of Dr. Douglas C. Macintosh, of Yale, a Canadian, and of a nurse. Both of them refused an unconditional oath to bear arms in behalf of the United States. Dr. Macintosh refused to carry arms unless his conscience sanctioned it. His countrywoman refused under any circumstances, but stated that she would run any risk to care for wounded. Their applications were granted by the lower court. We find now, however, that they have been denied by the Supreme Court, which holds that allegiance is unconditional; in other words, that the citizen has no right to a conscience of his own in regard to the policy of his nation. This is the essence of jesuitry.

The very criterion of a citizen worth while is one who will stand by his conscience regardless of authority. To develop just such a type of citizenry was the object of the Declaration of Independence and of the Constitution. Certainly it takes infinitely more courage to refuse to fight, in the face of popular clamor, than it does to be a soldier.

From the more practical point of view, don't we always expect our country to be in the right? If so, this being a nation dedicated to the proposition *vox populi vox dei,* can't we count on the con-

sciences of the nation to defend her? The newspapers who have rushed approvingly to the defense of this court decision, have not realized that it could only be based upon a fundamental distrust of the conscience and intelligence of the people of the country.

A Stiff Fight

On the one hand, we have the American Legion protesting successfully against the circulation of petitions among school-children, having as their object the furtherance of international disarmament; we have one Dr. Houghton, a Legionnaire of Los Angeles, attempting to have Prof. Einstein prevented from landing on American soil because of his pacifism; and on the other, a rising tide of active repugnance to war which took form, among other manifestations, in 12,000 ministers stating their intention not to fight under any circumstances. Should these ministers be expelled from citizenship and deported? There has been a widespread agitation among students for the abolition of compulsory military training, met with disciplinary action by the academic authorities.

Perhaps the most extreme form which Jingoism has taken was the dismissal of Prof. Herman A. Miller, an internationally known sociologist, from Ohio State University, because of his opposition to compulsory military training. This resulted in a very pretty little war itself. President Wrightmire called a faculty meeting for the purpose of suppressing opposition to the discharge. Only one Dean guaranteed that his faculty would refrain from protesting, while Dean Walter Shepard, of the College of Arts, rudely remarked that "a college as well as an individual can sell its soul for a mess of pottage." Inasmuch as the Board of Trustees ordered the discharge, thus bringing about a faculty revolt, the implication is all too visible.

Meantime Prof. Miller's students are circulating petitions, and the American Association of University Professors has entered the fray on his behalf. Seemingly the end is not yet.

Universal Conscription

Gen. Douglas MacArthur, Chief of Staff of the United States Army, is pushing a scheme to mobilize four million men in case of war, with plans for universal control of industry. Gen. MacArthur is vigorously opposed by Bishop McConnell, President of the Federal Council of Churches, who is no mean opponent.

It would not be fair to stigmatize the scheme as purely milita-

ristic. Its forefather, universal conscription of wealth, was hatched by army officers who were disgusted with the conscienceless accumulation of wealth at national expense which went on behind the backs of the soldiers during the Great War, and often at the cost of their health as well as their lives. These men determined that the thing should not so happen again. Moreover, being just out of hell, they had no taste for further war themselves, and with some justice felt that rich old men would hesitate to send poor young men to their death for profits if there were going to be no profits. The motive was good; the method one which appealed to the direct and forceful, if narrow, military mind. But the original danger to the softly seated having been diverted, the idea as it now stands is worse than questionable.

Public Opposition

The principal public opposition now arises from the view that the plan would arouse alarm in Europe at just the time when international trust is most needed. As to the practical bearing of the plan—we doubt whether America's next war will have much use for four million—or any other number—of common soldiers. It will be—shall we say more *Atlantean* in nature? How to avoid it? Well—it will not be avoided unless Theosophical principles make their way fast. But what our militarists overlook is this: they say correctly that the United States has been at war with someone almost throughout its history. What they do not say is the odd truth that *every one of our wars was declared or started by ourselves.* The United States has never been attacked by another nation.

Sartor Resartus—By Himself

If anyone should be qualified to speak fairly of invention, it should be an inventor. Let us then introduce the opinions of M. Edouard Belin, inventor of telephotography, sometimes called "The Edison of France."

> How I would like to be able to believe in Mr. H. G. Wells's optimistic visions about the future of humanity—to feel some confidence in greater happiness resulting from technical progress . . . to feel satisfied that the wonders of mechanical development . . . machines that relieve mankind of a vast amount of tiresome and monotonous work, will add to the sum of happiness possessed by the inhabitants of this globe of ours! It would be pleasant to think that the

man of the future—who will be able to tear round the earth at a thousand miles an hour, who will be able to hear and see whatever goes on in the world without going outside his house, who will not have to cope with the drudgery of today —will be happier than the men of today or yesterday.

Unfortunately, I feel little real satisfaction in the progress that is being made, because I cannot believe that it will bring any moral benefit to mankind. I do not feel proud at having had my small share in it, and I feel more guilty than elated at the thought of contributing to the general and final disappointment, which will be greater than anything of the kind that has ever been known.

This is indeed a stunning disclosure. But it is based upon a true insight into human nature.

To What End?

The trouble is that the faster they fly and the farther they see and hear the more their wants will increase. Human ambition knows no limit, and every step forward makes it more daring, more insatiable and more dissatisfied. . . The faster we move about the world, the sooner we triumph over the elements, the more completely we conquer the outside of our sphere, the less attention we pay to the inner life of our fellow creatures. We are in such a hurry to cover thousands of miles that we cannot find time to attend to what lies nearest to us—our wives, our children and our friends. Family life becomes less and less important to us, and man becomes more and more foreign to his neighbor. I cannot help thinking that to influence the minds of others in the right direction is an enterprise worthy of quite as much attention as technical progress and overcoming the resistance of matter.

And he then repeats the constant admonitions of Madame Blavatsky and W. Q. Judge regarding the deadly dangers of too much knowledge in the hands of a humanity such as we now are:

Unconscious Occultism

One of these days—when we are able to photograph the mind, our feelings and ideas (the mental functions being composed of vibrations, this theoretically is no impossibility), when we know with scientific exactitude what is going on in our neighbor's mind—man, I fear, will not use his knowledge to increase happiness, to calm passions, to learn the

> secrets of the soul and bring them into harmony; he will try to find out secrets to provide himself with some new instrument of warfare.

Why is it, that in the midst of a mechanical-minded humanity, in the most unlikely surroundings, there appear men like this, men like M. Caillaux, men of such devastating insight? They are individuals in whom the path between the higher and lower minds, the animal and the Divine, is stronger than in others because of earnest past search for wisdom for the helping of humanity. M. Belin shows it in a description of the manner in which his first invention came. It was in a nocturnal revelation, of seemingly fruitless thought. If there had not been something of impersonality in the motive, the vision would not have come through; that same impersonality has enabled him to see what he has expressed above.

He closes rather sadly:

> While I go on trying to invent on my own account, I feel a certain sense of guilt, for it seems to me that the sum of happiness in the world decreases in proportion to the increase in inventions.

THE "GUARDIAN WALL"

To the sophic mind this looks rather like a premonition of coming evil Karma. But it may be mitigated. Many Theosophists are familiar with, and perhaps have wondered over, a statement occurring in an early letter from a Mahatma to the effect that Edison, then a member of the Theosophical Society, was "under the protection" of one of Them. Have we thought that this in any way meant that Edison was *inspired* by Them? Is it not evident that in such a case they watch over the dangerous potencies of inventive genius, preventing, or diverting into harmless channels, inspirations which might result in vast evils? In one of the same series of letters the tendency toward untimely invention, resultant from the constant unconscious astral worming of curious minds, is dealt with in a significant manner. Have we thought very much over what *exactly* could be implied in the phrase about the "guardian wall" that " protects man from far worse and greater evils" than have yet befallen?

COMING NEARER TO THE TRUTH

Nowhere is the dynamic power of human thought so markedly shown as in the effect for good of Theosophical teaching and ex-

ample on the mind of the race in every direction. This especially in regard to the scientific thought of the age which becomes thereby more philosophic and must become more ethic in the hands of the few responsible ones who aim to better man's state morally as well as physically.

Finding their way through the densities of matter to its finer forms by coming a little nearer to the principles behind them, a physicist writes:

> Most physicists expect not only light and negative electricity, but whatever other fundamentals there may be . . . shall appear . . . as complementary aspects of one reality. (K. K. Darrow, *Contemporary advances in Physics*).

"A Double Duality"

What these "aspects" and "reality" may be has been guessed at as every one familiar with the trend of thought knows, in this wise:

> Physics is . . . faced with a double duality. Compton showed that light is in some sense *both* a wave motion and a stream of particles. Davisson and Germer have now shown that a beam of electrons is in some sense *both* a stream of particles and a wave motion. (Editor's Note to *The Diffraction of Electrons by a Crystal of Nickel* By C. J. Davisson).

These indeed are but echoes of the ancient teaching of *The Secret Doctrine:*

> Light and heat are the ghost or shadow of matter in motion. Such states can be perceived by the SEER or the Adept. (*S. D.* I, 515).
>
> Matter, to the Occultist, it must be remembered, is that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception. (*S. D.* I, 514).
>
> For ÆTHER, in Esotericism, is the very quintessence of all possible energy, and it is certainly to this universal agent (composed of many *agents*) that all the manifestations of energy in the material, psychic and spiritual worlds are due. (*S. D.* I, 508).
>
> Force or energy is a quality; but every quality must belong to a something, or a somebody . . . as Grove prophetically remarked, that day is fast approaching when it will be confessed that the "forces" *we* know of are but the phenomenal manifestations of realities we know nothing about, — but which *were known to the ancients and — by them worshipped.* (*S. D.* I, 509).

SEARCHING FOR THE LAW OF KARMA

The so-called "Bayes' Theorem" is just such an attempt:

> Bayes' theorem made its appearance as the ninth proposition in an essay which occupies pages 370 to 418 of the "Philosophical Transactions," Vol. 53, for 1763. An introductory letter written by Richard Price, "Theologian, Statistician, Actuary and Political Writer," begins thus:
>
> "I now send you an essay which I have found amongst the papers of our deceased friend Mr. Bayes, and which, in my opinion, has great merit, and well deserves to be preserved."
>
> A few lines farther on Price says:
>
> "In an introduction which he has writ to this Essay, he says, that his design at first in thinking on the subject of it was, to find out a method by which we might judge concerning the probability that an event has to happen, in given circumstances, upon the supposition that we know nothing concerning it but that, under the same circumstances, it has happened a certain number of times, and failed a certain other number of times."
>
> . . . .
>
> "Every judicious person will be sensible that the problem now mentioned is by no means merely a curious speculation in the doctrine of chances, but necessary to be solved in order to lay a sure foundation for all our reasonings concerning past facts, and what is likely to be hereafter. (*Bayes' Theorem,* An *Expository Presentation* By E. C. Molina, Dec., 1930).

MATERIALISTIC SPECULATIONS

This is followed by speculations as to the probability of th causes of events, yet entirely on a basis devoid of soul and spiri that animates the great truths concerning the Law of Karma, tha law of ethical causation, the teachings about which were preserve and disseminated by the great Adepts in life and knowledge in a ages. For as the ancient aphorism has it, there can be no Karma no cause or effect, without a being to make it and feel its effect The age-old adage, "History repeats itself," is but a commo everyday expression of the periodicity of events calculable onl with a knowledge of causes that pertain to matters spiritual an intellectual as well as physical.